DOCUMENT RESUME

ED 176 932 RC 011 645

AUTHOR King, Lovern Root, Ed.
TITLE Native American Adult Reader III.
INSTITUTION United Indians of All Tribes Foundation, Seattle, Wash.
SPONS AGENCY Department of Health, Education, and Welfare, Washington, D.C.; Office of Education (DHEW), Washington, D.C.; Washington Office of the State Superintendent of Public Instruction, Olympia.
PUB DATE 77
NOTE 60p.; Related documents are RC 011 187 and RC 011 644-646

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS *Adult Education; Adult Reading Programs; American Indian Culture; *American Indian Education; American Indians; Cultural Background; Federal Indian Relationship; *High School Equivalency Programs; History; Illustrations; Legends; Reading Instruction; *Reading Materials; Reading Skills; Tribal Sovereignty; *Tribes
IDENTIFIERS Oral Tradition; Tribal Government

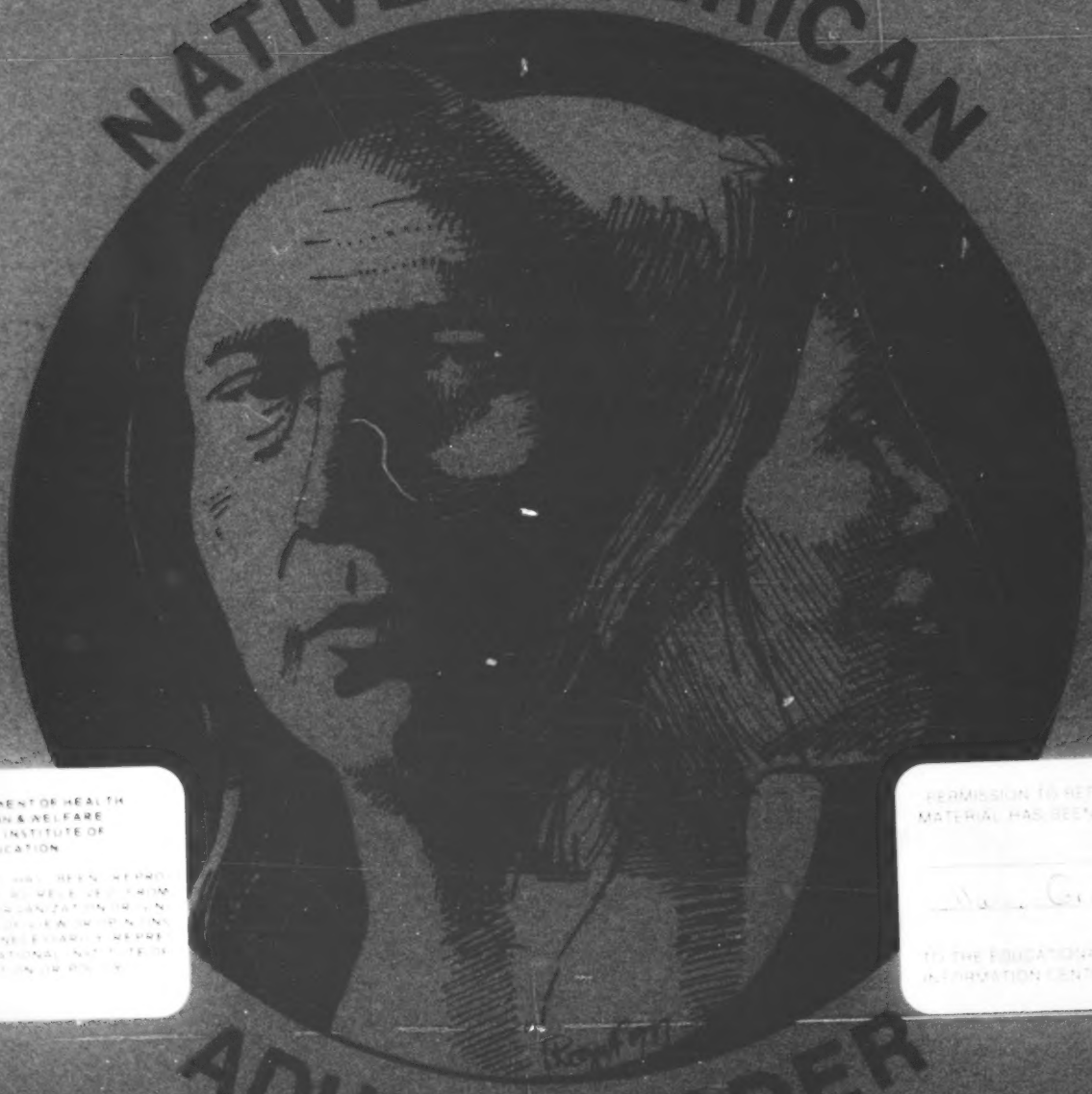
ABSTRACT

This reader, one of three designed to provide adults in basic education/GED programs with meaningful material based on Native American cultures, includes selections appropriate for advanced reading ability (grade 7 and above). The twelve readings focus on culture, history, and contemporary concerns of Native Americans. Each selection includes a vocabulary study list and comprehension questions following the format used by the General Educational Development Test. Maps and illustrations accompany several readings. "The First Born" discusses universal elements in Indian creation stories and tells the Sioux creation story. "On the Edge of Nowhere" gives a narrative account of cultural values sustaining an Athabascan man through a period of emotional and physical hardship. A biographical sketch stresses Tecumseh's qualities as a leader. A speech by Albert Attocknie, chief of the Comanche Tribe, makes a plea for young, educated Indians to deal fairly with the concerns of all Indians, including the old and uneducated. Other selections discuss the growing expertise of tribal governments, the value of Indian oral history, Indian civil rights actions, the history of sovereignty, the Indian concept of medicine power, and the traditional food and clothing of the Klallam Tribe. (JH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

III

NATIVE AMERICAN



ADULT READER

UNITED INDIANS OF ALL TRIBES FOUNDATION

ED176932

RC011645

U.S. DEPARTMENT OF HEALTH
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)

UNITED INDIANS OF ALL TRIBES FOUNDATION

Adult Basic Education/GED Program

1976 - 1977

UIATF Board of Directors:

Willard Bill (Duwamish), Director Indian Teacher Education Program, University of Washington
Joe dela Cruz, Chairman Quinault Nation
Roger Jim, Council Member Yakima Nation, Area Vice-Chairman National Congress of American Indians
Mel Tonasket, Vice-Chairman Colville Confederated Tribes, President National Congress of American Indians
Ron Johnson (Makah), Executive Director, National Indian Activities Association
Lee Piper (Eastern Cherokee), Director, Office of Minority Affairs at Highline Community College
Gary Bass (Colville) Attorney at Law
Don Milligan (Assiniboin), Department of Social & Health Services - Indian Desk
Lola Lindsay (Thlinget), Seattle Indian Services Commission
Lonnie Goodteacher (Ponca/Sioux), Security Officer at University of Washington
James Halliday, Professional Artist
George Charles (Clallam), Curriculum Committee Member
Deanna Capps (Clallam/Makah), Curriculum Committee Member

UIATF Adult Basic Education Staff:

Bernie Whitebear (Colville), Executive Director
Phil Lane (Chickasaw/Sioux), Education Director
Joyce Reyes (Yakima), Director
Rosie Clayton (Jamestown Clallam), Instructor/Coordinator
Terry Adams (Suquamish), Instructor
Martin Parker (Chippewa/Cree), Instructor
Lovern King (Creek/Cherokee), Curriculum Developer
Tom Hansen (Thlinget), Counselor/Field Coordinator
Lorrelle Neligan (Thlinget), Executive Secretary

UNITED INDIANS OF ALL TRIBES FOUNDATION
3604 West Government Way Extension
Seattle, Washington 98199
Telephone (206) 285-4425

UNITED INDIANS OF ALL TRIBES FOUNDATION

NATIVE AMERICAN ADULT READER III

Lovern Root King

Editor

United Indian Press
Seattle, Washington 98199
c. 1977

JUL 1979
ERIC/CRESS
RECEIVED

NATIVE AMERICAN ADULT READER III

CONTENTS

1. Oral Tradition .....Oral History
2. Medicine Power .....The Indian Doctor
3. Creation .....The First Born (Sioux)
4. Speeches of Great Chiefs .....Tecumseh (Shawnee)
5. By This Treaty We Promise .....American Indian Treaties
6. Tribal Government .....Indian History
7. Native American Identity in a Contemporary Society .....On The Edge of Nowhere (Athabascan)
8. Cultures in Conflict .....We Have Endured (Pit River)
9. Native American Foods .....Klallam Strong People*
10. Traditions: Past and Present .....Klallam Clothing*
11. Education: A Native American Viewpoint ...You Are Highly Educated (Comanche)
12. The Future .....Indians Today, Real & Unreal (Vine Deloria)

*See Appendix for further background information.

(Drawings in Chapters 7, 9, and 10 by Roger Fernandez, Klallam)

Published by the United Indians of All Tribes Foundation, a private non-profit corporation supported by funds from the United States Office of Education, Department of Health, Education, and Welfare and Washington State Superintendent of Public Instruction (SPI). The opinions expressed in this publication do not necessarily reflect the position or policy of the Office of Education and SPI and no official endorsement by the Office of Education or SPI should be inferred.

I. Oral Tradition

Oral History

Vocabulary: venerated
epic
chronology
maliciously
commentary
revered
fortuitous

Before contact with the Europeans, the history of the American Indian was passed down orally from generation to generation. Each tribe, in its own language, possessed its history as part of a venerated body of literature told again and again in the form of epic chronology, religious observance, and legendary chant.

Only the beginnings of a written language had begun to appear in tribes of Central and South America, and among some of the native people of North America. Evidences of such writing were maliciously destroyed by Spanish adventurers. Thus, the great body of a magnificent human story has largely been lost. It exists only in the annals remaining to some tribes in the form of song and observance. Other evidences of ancient native history have been painstakingly put together by anthropologists from physical remains gathered by archaeologists. But the great human epic of the native as he lived in the Western Hemisphere before white contact could be reconstructed only with the greatest difficulty.

One would think, that following the arrival of the Europeans, and access to a universal form of writing, that the native history could have been put down for future generations to learn. But this is not so. The foreign colonizer and adventurer preferred to ignore the native history as it influenced and often determined the destiny of these United States. To this day, even the work of the scholars in piecing together the native's own ancient history has not found its way into the textbooks except in the form of a specialized discipline which is the province of scholars in anthropology.

What of the native history as it unfolded after European contact? This certainly could have been done. The evidence is available. But there is no written history of the American Indian. There are only histories of the white man in his relations with the native. Scholars generally agree that their treatment of the Native American, as written history, is from the "outside," largely as it has affected the history of the dominant society. Such a history of the American Indian, either

before white contact, or after contact, remains to be written. It is a strange commentary, that before being completely overrun by white conquest, the Indian had and held fast his history as something to be revered and respected. Today, with the great advantage of a universal writing tool, even most young Indians have no knowledge of their human story, either before or after the strangers came. The dominant society has tilted and twisted history in such a way as to serve its own best interests.

Reprinted from: The American Indian Reader: History. The Indian Historian Press: San Francisco, 1974. p. VII-VIII, all rights reserved.

Student Questions

I. Oral Tradition

Oral History

1. The main idea of this article is:

   (a) the decrease in the amount of historical material about the American Indian.

   (b) the increase in the amount of historical material about the American Indian.

   (c) the important role of writing in preserving Indian oral history.

   (d) the important role of White conquest in preserving Indian oral history.

2. The author cites three areas in which oral history was passed down from generation to generation. List below the three areas (in your own words):

   (a)

   (b)

   (c)

3. Beginnings of a written language by Central and South American tribes was halted by:

   (a) the lack of a form to follow

   (b) natural land barriers that prevented its spread

   (c) warfare between tribes

   (d) destruction by Spanish adventurers

4. The attitude that the author exhibits toward written history is:

   (a) appreciative

   (b) disdainful

   (c) compassionate

   (d) facetious

_____2. evidences of such writings

_____3. foreign colonizer and adventurer

_____4. native history

_____5. strange commentary

_____6. chronology of American history

_____7. dominant society

_____8. over-run by white conquest

_____9. young Indians

____10. preferred to ignore

II. Medicine Power

The Holy Man, or "Medicine-Man"

Vocabulary: designate
omniscient
personifications
anglicized
synonymous
purification

The English word "medicine" has come to be applied to what the Dakota Indian calls wakan. Wakan means both mystery and holiness, and is used by the Indian to designate all that is sacred, mysterious, spiritual, or supernatural.

The Supreme Being of the Dakotas is called Wakan-Tanka. In English this name is commonly rendered "The Great Spirit", but it would be translated more correctly as "The Great Holy-Mystery".

Wakan-Tanka is an omniscient force. This conception of any impersonal, spiritual, and life-giving power is held by many Indian tribes as well as by the Dakotas, and would seem in no way be a product of early missionary teaching, but rather an intense and integral part of the Indian's nature. Besides the Great Mystery, the Indians recognize lesser spiritual beings who are personifications of certain elements in nature, in animals, and in man; but these, like all else, owe their existence and their power to the Supreme one.

The Wicasa-Wakan, Holy Men, or Men of Mystery, are the prophets, soothsayers, moral leaders, and healers of the tribe. On account of their service as healers they were called by the early French traders medecins, or doctors, and the word "medecin" came to be applied to everything pertaining to the Holy Man and to all that is sacred or supernatural to the Indian. Anglicized, the word became medicine, and thus the Holy Man is known everywhere in English as the "Medicine-Man". Catlin says, "The Indians do not use the word medicine, however, but in each tribe they have a word of their own construction, synonymous with mystery of mystery-men".

Healing plants and herbs, manipulation, and the sweat-bath are curative agents long understood by the Indian. In case of wound, the poison is sucked out by the medicine-man and then healing drugs are applied. The sweat-bath is a means of purification and is connected with the Indian's religion, having its place in many ceremonies.

Broadly speaking, the character and functions of the Holy Man are the same in most Indian tribes. The Indian conception of healing is through divine power; and be the healing agent some supernatural charm, or be it medicine in the ordinary sense of the word, the act of cure is usually accomplished amid song, ceremony, and prayer.

Reprinted from: The Indian Book by Natalie Curtis, Dover Publications, New York, 1968. p. 23-33.

Student Questions

II. Medicine Power

The Holy Man, or "Medicine Man"

1. Why does the author place quotation marks around "Medicine-Man" in the title?

   a. It is an important term.

   b. It is a name used by all Indians

   c. It is not an appropriate term.

   d. He said it

2. The term Wakan means:

   a. medicine

   b. Dakota Indian

   c. Supreme Being

   d. Mystery and holiness.

3. The correct translation of Wakan-Tanka would be:

   a. Supreme Being

   b. The Great Holy-Mystery

   c. The Great Spirit

   d. Dakotas

4. The idea that Wakan-Tanka is all-knowing is:

   a. Peculiar only to the Dakota

   b. Conceived by the English

   c. Part of the beliefs of other tribes also

   d. A product of early missionary teaching.

5. The term, "Medicine-Man" evolved because:

   a. Wicasa-Wakan only healed people

   b. It was an easy English word to apply to Holy Man.

   c. From the French word that means all that is sacred or super-natural

   d. Only Indian men practised healing

6. List the three means named in this article that were used by the Indians for healing:

   1.

   2.

   3.

7. List three other things that usually go with healing.

   1.

   2.

   3.

8. The author concludes the Holy Man in most tribes acts and performs

   a. Very differently from other tribes.

   b. Very similar to other tribes.

   c. With tricks and magic.

   d. Very superficially.

III. Creation

The First Born (Sioux)

Vocabulary: indignantly
magnanimous
anthropomorphic
dissension
perpendicular
coquettish
whimsical
voluminous

A missionary once undertook to instruct a group of Indians in the truths of his holy religion. He told them of the creation of the earth in six days, and of the fall of our first parents by eating an apple.

The courteous savages listened attentively, and, after thanking him, one related in his turn a very ancient tradition concerning the origin of the maize. But the missionary plainly showed his disgust and disbelief, indignantly saying--

"What I delivered to you were sacred truths, but this that you tell me is mere fable and falsehood!"

"My brother," gravely replied the offended Indian, "it seems that you have not been well grounded in the rules of civility. You say that we, who practice these rules, believed your stories; why then do you refuse to credit ours?"

Every religion has its Holy Book, and ours was a mingling of history, poetry, and prophecy, of precept and folk-lore, even such as the modern reader finds within the covers of his Bible. This Bible of ours was our whole literature, a living Book, sowed as precious seed by our wisest sages, and springing anew in the wondering eyes and upon the innocent lips of little children. Upon its hoary wisdom of proverb and fable, its mystic and legendary lore thus sacredly preserved and transmitted from father to son, was based in large part our customs and philosophy.

Naturally magnanimous and open-minded, the red man prefers to believe that the Spirit of God is not breathed into man alone, but that the whole created universe is a sharer in the immortal perfection of its Maker. His imaginative and poetic mind, like that of the Greek, assigns to every mountain, tree, and spring its spirit, nymph, or divinity, either beneficent or mischievous. The heroes and demi-gods of Indian tradition reflect the characteristic trend of his thought, and his attribution of personality and will to the elements, the sun and stars, and all animate or inanimate nature.

In the Sioux story of creation, the great Mysterious One is

not brought directly upon the scene or conceived in anthropomorphic fashion, but remains sublimely in the background. The Sun and the Earth, representing the male and female principles, are the main elements in his creation, the other planets being subsidiary. The enkindling warmth of the Sun entered into the bosom of our mother, the Earth, and forthwith she conceived and brought forth life, both vegetable and animal.

Finally there appeared mysteriously Ish-na-e-cha-ge, the "First-Born", a being in the likeness of man, yet more than man, who roamed solitary among the animal people and understood their ways and their language. They beheld him with wonder and awe, for they could do nothing without his knowledge. He had pitched his tent in the centre of the land, and there was no spot impossible for him to penetrate.

At last, like Adam, the "First-Born" of the Sioux became weary of living alone, and formed for himself a companion--not a mate, but a brother--not out of a rib from his side, but from a splinter which he drew from his great toe! This was the "Little Boy Man", who was not created full-grown, but as an innocent child, trusting and helpless. His "Elder Brother" was his teacher throughout every stage of human progress from infancy to manhood, and it is to the rules which he laid down, and his counsels to the "Little Boy Man", that we trace many of our most deep-rooted beliefs and most sacred customs.

Foremost among the animal people was Unk-to-mee, the Spider, the original trouble-maker, who noted keenly the growth of the boy in wit and ingenuity and presently advised the animals to make an enemy of him; "For," said he, "if you do not, some day he will be the master of us all!" But they all loved the "Little Boy Man', because he was so friendly and so playful. Only the monsters of the deep sea listened, and presently took his life, hiding his body in the bottom of the sea. Nevertheless, by the magic power of the First-Born, the body was recovered and was given life again in the sacred vapo-bath.

Once more our first ancestor roamed happily among the animal people, who were in those days a powerful nation. He learned their ways and their language--for they had a common tongue in those days; learned to sing like the birds, to swim like the fishes, and to climb surefooted over rocks like the mountain sheep.

Notwithstanding that he was their good comrade and did them no harm, Unk-to-mee once more sowed dissension among the animals, and messages were sent into all quarters of the earth, sea, and air, that all the tribes might unite to declare war upon the solitary man who was destined to become their master.

After a time the young man discovered the plot, and came home very sorrowful. He loved his animal friends, and was grieved that they should combine against him. Besides, he was naked and unarmed. But his Elder Brother armed him with a bow and flint-headed arrows, a stone war-club and a spear. He likewise tossed a pebble four times into the air, and each time it became a cliff or wall of rock about the teepee.

"Now," said he, "it is time to fight and to assert your supremacy, for it is they who have brought the trouble upon you, and not you upon them!"

Night and day the "Little Boy Man" remained upon the watch for his enemies from the top of the wall, and at last he beheld the prairies black with buffalo herds, and the elk gathering upon the edges of the forest. Bears and wolves were closing in from all directions, and now from the sky the Thunder gave his fearful war-whoop, answered by the wolf's long howl!

The badgers and other burrowers began at once to undermine his rocky fortress, while the climbers undertook to scale its perpendicular walls.

Then for the first time on earth the bow was strung, and hundreds of flint-headed arrows found their mark in the bodies of the animals, while each time that the "Boy Man"swing his stone war-club his enemies fell in countless numbers.

Finally, the insects, the little people of the air attacked him in a body, filling his eyes and ears, and tormenting him with their poisoned spears, so that he was in despair. He called for help upon his Elder Brother, who ordered him to strike the rocks with his stone war-club. As soon as he had done so, sparks of fire flew upon the dry grass of the prairie and it burst into flame. A mighty smoke ascended, which drove away the teasing swarms of the insect people, while the flames terrified and scattered the others.

This was the first dividing of the trail between man and the animal people, and when the animals sued for peace, the treaty provided that they must ever after furnish man with flesh for his food and skins for clothing, though not without effort and danger on his part. The little insects refused to make any concessions, and have ever since been the tormentors of man; however, the birds of the air declared that they would punish them for their obstinancy, and this they continue to do unto this day.

III. Creation

The First Born (Sioux)

1. The author's main purpose of including the dialogue between the missionary and the Indian is to show that:

   (a) each had stories of creation

   (b) non-Indians do not take Indian oral traditions seriously.

   (c) relations between missionaries and Indians were basically peaceful.

   (d) the understanding of the Indians was hampered by their refusal to learn about other cultures.

2. According to the author, the Indian "Bible" was largely based on:

   (a) ancient interesting stories.

   (b) traditional biblical stories adapted to apply to Indian life.

   (c) stories passed on from father to son.

   (d) traditions and beliefs of the tribe.

3. "Loaded words" cause emotions and often reflect the author's bias or prejudice on subjects. Find two word in the first five paragraphs of this story that show the author's view of Indians

4. In what ways does the author compare Indian philosophy with that of the Greeks?

5. What characteristics does the author show in the story that Indians were one with nature?

Vocabulary: dubious
formidable
adversary
explicit
resplendent

IV. Speeches of Great Chiefs

TECUMSEH (Shawnee)

Tecumseh, the Shawnee warrior-statesman widely considered the greatest American Indian leader of all time, was a famed fighter against white settlers while still a young man in Ohio River country. Warfare with whites was a family tradition: Tecumseh's father, also a chief, had died fighting frontiersmen in 1774 when Tecumseh was a boy of six. Two older brothers later fell in battles with colonial soldiers.

Daring and courageous warrior that he was (his name may be translated as "Shooting Star"), Tecumseh was noted for his humanity. He would not torture prisoners, nor allow his people to follow this widespread practice.

By the 1780's, Tecumseh was acknowledged as the leading Indian statesman of the Ohio area. Profoundly disturbed by the growing menace to Indian lands and life represented by white expansion, he worked out a great plan for his people's future. The only Indian hope, he believed, lay in uniting. He dreamed of a powerful confederation of tribes which would create a great Indian state centered around the Ohio Valley and the Great Lakes.

Tecumseh's surviving brother was a visionary who called himself Tenskwatawa, who claimed to have had revelations from the spirit world, announced a new dogma to Shawnees and their allies. There must be, he proclaimed, no more intermarriage with whites, and Indians were to abandon all the white man's ways. Only when they returned to the old way of life would Indians find the peace and happiness their ancestors had enjoyed. Indian witchcraft and the white man's firewater were denounced alike.

Tenskwatawa's prophecy named his brother, Tecumseh, as the leader who would unite the Indians and guide their return to traditional ways. The two brothers established an Indian settlement on the Wabash River, near the mouth of the Tippecanoe. There Tecumseh settled more than 1,000 Shawnees, Delawares, Wyandots, Ottawas, Ojibwas, and Kickapoos as the beginning of his great alliance. Liquor was forbidden in the Indian villages, and tribesmen lived according to ancient patterns.

Tecumseh then traveled across the country, urging Indians from Florida to St. Louis to unite. The Shawnee chief was a magnificient figure whose impact was felt by Indians and non-Indians alike. A white observer of the period who heard him speak reported that Tecumseh's voice "resounded over the multitude...hurling out his words like a succession of

thunderbolts."

To every American and British leader who would listen Tecumseh argued tirelessly that the U.S. Government had no right to buy land from a single tribe, since the entire Ohio Valley country had belonged to all the tribes in common. His repeated position was that the Treaty of Greenville, made in 1795, had guaranteed the tribes, as one people, all Ohio land which had not specifically been ceded to the whites.

The Northwest Territory's new Governor, William Henry Harrison, was all too conscious of these provisions protecting Indian interests in the Greenville Treaty, and was equally determined to undo them. He and Tecumseh, the area's two outstanding figures, met frequently. Harrison refused to recognize the Shawnee chief's arguments; Tecumseh refused to give up his plan for Indian unity. "It is my determination," he told Governor Harrison, "nor will I give rest to my feet until I have united all the red men."

Hoping to obtain British help, Tecumseh traveled frequently to Canada. He returned with gifts of ammunition, arms, and clothing from his friends, but could not yet be sure enough of English support, nor of complete Indian cooperation, to risk an open attack.

Meanwhile, Governor Harrison was steadily undermining the Greenville Treaty by making separate agreements with some 11 tribes. He dismissed Tecumseh's protests with the dubious logic that the Shawnees, Tecumseh's own people, had not been involved in these deals. Harrison recognized a formidable adversary in Tecumseh, whom he described in a letter to the Secretary of War as "one of those uncommon geniuses which spring up occasionally to produce revolutions." If the whites were any weaker, Harrison went on to say, Tecumseh might succeed in setting up a great empire within the United States.

In the spring of 1811, while Tecumseh was in the south attempting to persuade Creeks, Choctaws, and Chickasaws to join his alliance, Indians at Tippecanoe launched a series of thefts and other harrassments of colonists. Harrison, taking advantage of Tecumseh's absence, sent some 900 soldiers to Tippecanoe.

In disobedience of Tecumseh's explicit instructions, Tenskwatawa ordered the Indians to attack, touching off the Battle of Tippecanoe. At its end, the Indians were defeated, scattered, and disillusioned as well, for they had believed the Prophet's claim that white men's bullets would be made harmless.

Tecumseh returned to find his alliance shattered, his hopes all but destroyed. He went to Canada as the War of 1812 was beginning, and the British, who greatly respected him, made the Shawnee chief a brigadier general. Resplendent in uniform, Tecumseh led white and Indian troops in four major battles against the Americans.

In October, 1814, the British made their last stand in the Battle of the Thames in Ontario. Allied English and Indian forces were completely defeated by Harrison (by then also a brigadier general) and his men. Tecumseh himself fell in the battle, at 45 finally defeated by his old adversary.

Perhaps he had felt the approach of death, for the great leader had changed from army uniform to Indian buckskins before the battle. His body was never found.

IV. Speeches of Great Chiefs

TECUMSEH (Shawnee)

Successful writers and speakers organize their work first in outline form. If you can realize the sequence of their thoughts, you will understand and remember the material better. Fill out the outline below with brief details from the story.

TECUMSEH

I. Youth

A. Warfare family tradition

1. 1774 - _____
2. _____

B. Warrior qualities.

1. _____
2. _____
3. _____

II. Indian Statesmen

A. Great Plan

1. _____
2. _____

B. Brother's (Tenskwatawa) New Dogma

1. _____
2. _____
3. _____
4. _____
5. _____

C. Tecumseh Impact

1. Travel

a. _____
b. _____

2. Description

a. _____
b. _____

D. Great Speaker

1. Argued position

a. _____
b. _____

III. Northwest Territory Governor (William Henry Harrison)

A. Determined Undo Indian Interests

1. _____
2. _____

B. Tecumseh Travels to Canada

1. _____
2. _____

C. Harrison Undermines Greenville Treaty

1. _____
2. _____

D. Tippecanoe

1. _____
2. _____
3. _____
4. _____

IV. War of 1812

A. Becomes Brigadier General

1. _____
2. _____

B. Battle of the Thames (Ontario)

1. _____
2. _____

C. Death

1. _____
2. _____

V. Treaties

American Indian Treaties

by Lynn Kickingbird and Curtis Berkey

Vocabulary: compact
attribute
sovereign
abrogated
superceded
blatant
negotiations

Agreements between nations have been called a variety of names including treaty, alliance, convention, and compact. The subject matter of these agreements has included matters of peace and friendship, trade and commerce, and international boundaries.

Treaties and agreements have existed as long as there have been distinct independent political units by which men have governed themselves. Treaties are a matter of international law and political judgment. The most prominent example of the effectiveness of political judgment in the establishment of alliances among American Indian nations is the founding of the league of the Iroquois, a confederation of five and later six Iroquois-speaking nations. While treaties between Indian nations were the subject of oral agreement, the Iroquois and others used the wampum belt to provide written documentation for their international transactions.

In view of the fact that Indian tribes were organized into distinct governmental units, it is not surprising that European nations treated them as sovereign nations before the founding of the United States. One attribute of a sovereign nation is the power to make treaties. The Dutch and English clearly recognized the existence of sovereign authority in Indian tribes when they negotiated treaties with them. As sovereign and independent nations, Indian tribes were beyond the control of European nations unless a formal agreement surrendering that independence had been reached.

Unlike the European nations which recognized the international character of Indian tribes and consequently entered into treaties with them, the United States Government attempted to use the treaty to solve what it saw as a domestic problem. Armed conflicts between land hungry U.S. citizens and Indian tribes determined to prevent the loss of their land were frequent in the early treaty-making period. To keep the peace, the U.S. Government sought to make treaties that would define the boundaries of the various Indian nations and the United States in order to separate the Indians and the whites. Since U.S. Government officials viewed the treaties as a method of

controlling domestic disturbances, they refused to recognize that Indian treaties were agreements between sovereign nations and therefore part of international law. In the minds of many U.S. officials, Indian treaties did not have the same legal force and effect that treaties with foreign nations have. These officials steadfastly refused to recognize the international dimension of Indian political existence. This attitude continues to the present day.

Perhaps the basic contention of American Indians today with respect to their treaty rights is not that the treaties cannot be repealed, abrogated, or superceded, but that they are not given the dignity which such legal agreements should receive. The United States is deadly serious when speaking of the land cessions made by the tribes under the treaties. When it comes to fulfilling the duties of the United States under the same treaties, however, we are told that the treaties are either old, have been superceded by subsequent legislation or that they do not mean what they plainly say.

The argument, therefore, that Indian treaties are of no consequence, has no basis in law although it receives a little basis in fact by the refusal of the federal agency officials to live according to the laws of the United States. But con-continual and blatant violation of federal laws by the Executive branches of the government must not be permitted to repeal legal rights written into law in treaties ratified by the United States Senate.

Many Indian people today contend that a return to the treaty relationship, and the accompanying recognition of sovereignty, is the only way to keep non-Indian governments from interfering in the affairs of Indian governments. Underlying this attitude is the belief that Indian treaties deserve to be accorded the same dignity as any legal document governing relations between nations. The fact remains, that there is no legal reason Indian nations cannot make agreements or treaties with the United States today. The last agreement between an Indian nation and the United States occurred in 1911. There is reason to believe that the practice stopped because the United States had received most of the land that it wanted and "needed" through the great allotment and homesteading period. In November, 1972, the Trail of Broken Treaties Caravan presented a paper to the United States Government in which a call for restoration of the treaty relationship was made. Central to the demands made in the paper was the insistence that the United States reopen treaty negotiations with Indian nations. New treaties or renegotiated old treaties would form the basis for a developing legal relationship with the federal government.

Reprinted from: Selected portions of "American Indian Treaties--Their Importance Today." Copyright Institute for the Development of Indian Law, Inc., 1976. Reprinted by permission.

V. By This Treaty We Promise

"American Indian Treaties"

1. The term "sovereign nation" means:

   (a) a country ruled by a King

   (b) a colony of another country

   (c) a separate country with its own government

   (d) a primitive, unruled land area

2. The U.S. government looked on treaties with Indian tribes as:

   (a) an act of good intentions

   (b) a tradition

   (c) a way to keep the peace and separate Indians and whites.

   (d) having the same legal force as treaties with foreign nations.

3. The main point of argument by American Indians today about their treaty rights is that the treaties should:

   (a) be revised

   (b) be wiped out and start again

   (c) be enforced as written

   (d) continue to function as they are now

4. The author feels that the U.S. government quit writing treaties because:

   (a) the treaties were not effective

   (b) the government had all the land that it wanted

   (c) the treaties were not fair

   (d) the Indian tribes refused to sign any more

5. The author's conclusion that new treaties between the U.S. government and Indian tribes would form the basis for a better legal relationship is:

(a) an assumption

(b) an inference

(c) a fact

(d) an observation

VI. Tribal Government

Indian History

Vocabulary: deciphered
academicians
substantiated
veracity

There is a common misconception that history must be presented in written form, by academicians, in order to be worthy of serious consideration. It is seldom recalled that the art of writing as it is known today is only a small time-particle in the story of man. Besides, other systems of writing have existed in ancient times, which science has not yet deciphered. Still another aspect is that the act of writing does not eliminate bias, and more often misinterprets the facts of history.

The American Indian has a strong tradition of oral history. The facts of "life before the invasion" are generally borne out by anthropologists and archaeological evidence, and the conclusions drawn here may be substantiated in a number of ways through their scientific works, in case one doubts the veracity of the native himself.

If "invasion" is accepted as defining "the taking of land by armed force", then it would only partly describe the whole process by which foreigners took the Western Hemisphere from its original owners. Webster has this other definition of the word: "The penetration and gradual occupation of an area by a population group of different socio-economic status or racial or cultural origins than its original inhabitants". The Western Hemisphere was taken not only by armed force. It was invaded by encroachment, intrusion, infiltration, and infringement of natural rights observed for thousands of years by the natives. Thus was the eastern seaboard of the North American continent taken by invasion through the most insidious means. Foreign occupation was justified in the hearts and in the laws of the invaders because they refused to recognize the natives as human beings. Genocide and extermination walked hand in hand with illegal penetration of the land. The first and most deadly result of the invasion was the loss of the natives' culture and language, including much of his oral history. Still did the native endure, and endures today. The culture has changed. Much of it has been irretrievably lost. Many languages remain, even though in altered form, having met the same fate as the culture and the land. In some tribes the language is as strong as it ever was, and this is true, for example, of the Navajo Indian Nation, the Pueblos, and the Apaches. In a few tribes and among a few people, the language is all

that survives, as in the case of a branch of the Mohawks.

But the history of the American Indian lives on. Information such as the place, the date, or the ways in which a certain tribe came to a specific region is no longer available except in the most general terms. Nor, when there was conflict among the tribes, is there information as to where and when and by what means a certain battle took place. On the contrary, the western civilization historians give a blow-by-blow account of the gory details of their wars. In the first place, our "conflicts" were resolved in traditional humane ways. In the west, around the region known now as California, differences were usually settled by mock battles, one person being chosen to represent his tribe in the mock battle against the other tribe which had also chosen one representative warrior. In the eastern part of the country, some tribes took captives, and after a period of menial work, were generally adopted into the tribe. These are only two isolated examples. The facts are buried in the thousands upon thousands of years during which we lived here, worked here, bore our children here, and built our lives in this our native land.

Reprinted from: The American Indian Reader: History. The Indian Historian Press: San Francisco, 1974, p. 1-2
Copyright. all rights reserved.

Student Questions

VI. Tribal Government

Indian History

1. The author questions the value of written history because:

   (a) it is a fairly new invention

   (b) it often distorts the facts.

   (c) we don't know the meaning of some ancient writings.

   (d) all of the above.

2. The author states that the "invasion" of the foreigners caused death of _____, _____ and _____.

3. An example given of a tribe that has lost all of its culture except the language is the:

   (a) Navaho

   (b) Apache

   (c) Mohawk

   (d) Pueblo

4. In comparing the way in which Western civilization and the American Indian resolved conflicts, the author concludes that:

   (a) they were very similar

   (b) The Indian method was more "civilized"

   (c) there is not much information

   (d) the author does not draw a comparison

5. The author backs up his statements about oral history by:

   (a) unsubstantiated claims.

   (b) opinions

   (c) examples

   (d) empty accusations

VII. Native American Identity in a Contemporary Society

On the Edge of Nowhere
by Jimmy Huntington

Vocabulary: tormented
occasional
thermometer
temperature
mukluks
survival
clambering

The fire started on a gray and blustering afternoon. Friday, September 27, 1957, was the kind of day that suddenly ends the Alaskan summer, the wind blowing a clear warning of freeze-up on the way. All morning I'd worked outside, sawing shelves for the store. Wayne, my youngest boy, was watching me. The other kids were in school.

A couple of times I looked up, and Wayne's big brown, eyes were staring straight back at me. I wanted to tell him to quit sucking his thumb, but I didn't have the heart. He missed his mother. We all did. But Wayne was only three, and what could I say to console him? That she was coming back? She wasn't. That after twelve years of marriage and seven kids she just decided one fine summer day that she'd had it, and packed up and left us? That was the truth, and that's all there was to say.

After a while the boy said he was cold, and I sent him into the house. "Don't touch anything in the store," I said. "Stay in the back." I went on with my sawing, head down, never noticing the dirty gray smoke seeping out from under the roof logs. The first I knew of the trouble was when someone yelled at me from down by the riverbank: "Jimmy! Jim Huntington! Your house is on fire!"

I looked up and saw the smoke. I stood rooted there while people scrambled up the bank toward me. Then I tore out of my stupor and ran for the house calling, "Wayne! Wayne!"

I threw open the door and was hit by a rush of hot smoke. Inside, orange flame shot back and forth, grabbing for the rows of canned goods, the bolts of cloth that only came in last week--everything.

"Wayne!" I yelled again. I backed off a step and ran in low, still hollering, trying to see something through the fire and the gray smoke. I didn't know what to do. It was all going--the beaver pelts, magazines, ivory carvings--everything I had in the world, twenty-five years of bitter hard work, and I couldn't stop it. I began to snatch up whatever I could reach, boxes of Baby Ruth and O Henry bars, but they spilled from my arms and I kept stepping on them. And all the time I was edging toward the back, calling my boy.

Choking, trying to find some air to breathe, I fell to my knees. I was close to our living quarters now and they seemed to be a roaring mass of fire. My lungs hurt and my hands were seared from the heat of the floor--it smoked and buckled and would burst into flame any second--but I crept on. In my head I had this picture of poor little Wayne, caught in there and scared to death, crying for me to help him.

I must have passed out. I had a blurry feeling that someone was dragging me toward the door, and they couldn't have done that, no one could have got me out of there, if I had all my senses. Outside, I sucked in fresh air like a man who'd been drowning. But just as soon as my head cleared, I broke away from whoever was holding me and tore for the house. Running, I grabbed a gunnysack up from the ground and was trying to pull it over my head when they tackled me and said I couldn't go back in there, and held me down while I fought them and called for Wayne. Then there came that explosion and all the windows blew out and the roof caved in with a fiery crash of sparks and smoke, and finally I lay still. It was too late now, all too late. A woman crossed herself, and I said, "My poor little boy!"

They walked me away. I saw people running up from the river with buckets of water. But all they could hope to do was wet down the next house and the outbuildings, for the wind was blowing whip-hard and you could just see those flames reaching out for something else to latch onto. One of the men came over and said, "Looks like the wind blew through an open window on the north side and tipped over the kerosene lamp. That's how she started!"

Somebody brought my kids from the schoolhouse. They walked real slow, their faces white and scared, and I tried to put my arms around all of them and hold them near to me. They began to cry, even the older ones, for they had never seen their father so busted up.

And then, all of a sudden, Wayne was there. One of the men came pounding up the hill--and he was hauling Wayne by the hand! Wayne, safe and well, alive!

"He was down playing with the dogs, Jimmy, he never even went in the house. He didn't know what was happening up here! I just now saw him and...."

I suppose I began to cry then. I was so mixed up. I grabbed that little kid and squeezed him against me so hard his bones must have ached. "Where'd you go?" I mumbled. "I thought you were in there. I thought you were a goner...."

When I let him go he put his thumb in his mouth, and tears stood in his big eyes, and I tried to smile so he wouldn't be so frightened. Not that I had anything to smile about.

A life's labor had gone up in smoke. Everything but the clothes on my back--the store, supplies I hadn't paid for, our home, even our food for the winter--was burned down to a smoldering heap of ashes. It was all gone.

I sat shivering on a stump under the darkening sky and stared at the ruins, tormented with remembering how long I had struggled to get that far in life. You might say I'd been twenty-five years getting that trading post built, and every last thing that went into it was bought with the sweat of my brow. My father had pounded it into me that this was one way for a hard-working man to make out in this country, to have the respect of his people, and a decent living when he was too old to live off the land.

The things I'd done to make a dollar! I'd hunted wolves for the bounty. I'd run a trapline and hauled freight and piloted a riverboat on the Yukon. When other men my age were riding in their sleds, I was still running full speed behind mine, training my dogs all winter so that maybe I could pick up a little extra cash in the mushing races at Anchorage and Fairbanks. And I'd plowed it all into the store, into my hopes of making something of myself. But it wasn't until this summer, past my fortieth birthday, that I could afford to move us all into the back of the cabin and open for business up front.

My goal was always the same, to have that store, and to use it to prove to my people, once and for all, that we were as good as any white man. All anyone had to do was work and want it badly enough and he had to make good. "Look at me," I'd tell them. "Nobody's ever going to wag his head over me and say, "Poor Jimmy!"

And now that's exactly what they were doing. The whole village was there, and they were all looking at me, and there was pity in every eye.

I felt old and very tired. I didn't see how I could possibly start all over again. It had taken me all my grown-up years just to get back to where my father had been, and in a few minutes I'd lost it all.

Suddenly I understood how easy it could be for a native to give up and drift down to the white man's towns, living off the occassional laborer's job he might get, or whatever he could beg, and all the time trying to lose himself and his fears in whiskey. Was that what was in the cards for me after all the years of trying? Would my kids be better off if I just quit and went off somewhere and left it up to the village or the Territory to look after them?

For weeks I just hung around, thinking about all the things that had happened to me and wondering what to do next. One day I'd decide to go out on the trapline, and the next that

I'd better set to work and rebuild my cabin, and the one after that I'd fly down to Fairbanks or Anchorage and look for wages. But all of it seemed pointless and painful, like banging your head against a stone wall. I'd tried--Lord, how I'd tried!--and what had it all come to? Where would I find the strength to hope that anything could be different if I tried one more time? And so I did nothing, just moved my family in with some friends and sat brooding on the riverbank all the hours of the day.

Then, in the middle of October, a bush pilot landed at our town, and on the spur of the moment I made up my mind what I was going to do. I asked him if he would fly me up to a place on the Dakili River where I knew the marten trapping was good, and that very afternoon I was setting up a camp there. Maybe it wasn't the smartest thing to do, but at least it was something. My kids would be looked after, and I hoped that a couple months alone in the bush would help me sort out the odds and ends of my life. Maybe by Christmas, when the pilot was supposed to come back for me, I'd know what to do with the rest of my life.

One thing, the old routine of making a camp in the woods, preparing to live off the land and defend yourself against it, soothed away some of the hurts of civilization. There wasn't time to think about them. They weren't the most important things in the world anymore, not as important as cutting wood so you wouldn't freeze to death, or pitching a good snug tent so you wouldn't be buried by an overnight snowfall. I worked hard and tried to think about anything but the thing I was doing.

I spent a week setting out the traps, and then ran them every day. It was lots different without the dogs. To cover the ground, I had to start before dawn and it was well after dark when I got in. I used a candle inside a tin can for a traveling light, and there was not a creature to say a word to, not a dog to scold or praise, not an animal stirring in the bitter cold of that winter.

In December it turned the coldest ever. I hadn't brought a thermometer so I never knew what the temperature was, but I knew that no bush plane could fly in that kind of weather. Even with a fire going, the tent was freezing cold, and I slept in parka, mittens, and mukluks. On the twenty-first, when the pilot was supposed to come, the worst of the cold seemed over and I sat in the tent listening for that airplane engine all day. I had thirty marten skins and a few minks, a good catch, and I thought that at least I could make a nice Christmas for the kids.

But the pilot didn't come that day, or the day after. I couldn't leave the camp for fear that he'd land while I was gone. I just sat there, hour after endless hour, straining to hear some sound in the deathly wilderness quiet, thinking the old crippling thoughts--and some new ones: now I wouldn't even be

Roy Hernandez, 1977

with my kids for Christmas--a sure sign that I hadn't yet come up with the answers about my future.

On the fourth day it was colder than ever and I knew no airplane was coming after me. I cached the skins, fixed a light pack, and set out on foot. It was eighty miles to Huslia.

In the beginning I walked hard just to keep warm. I made only two stops a day for tea and kept walking well after dark because there was very little daylight. The first night it was so cold I didn't sleep at all, just rested for six hours and then put on my pack and snowshoes and started out again. The second night, when I did sleep, it snowed, and if some deep down instinct hadn't awakened me early, I'd have been smothered under the silent, seven foot fall. Once more I moved on, suffering now from the cold and a growing weakness, yet heartened, somehow, by the battle. This I understood. This was a man against the wilderness, and if the odds were against me, at least I knew what they were. And fighting something I could feel and see, I pushed on, and felt stronger.

Late on the night of the fourth day, I was little more than five miles from the town. I was very tired now, hardly moving. But I had reached the big flats, and there was nothing to make a fire with so I had to keep going. I wanted to drop my pack and leave it but all my years in the bush told me I couldn't: if I was forced to stop, my blanket would be my last chance of survival.

Three hours later I had come to the patch of willows just outside the town. I knew I'd make it now--if I hollered loud enough they'd hear and come get me--but I wasn't about to stagger in there near-frozen and half-dead. I broke off some dry branches and made a fire. I melted snow for a tea. And as my strength came back I thought about my mother and the end of her long journey. I wondered if I really had her courage, if I could have gone on another nine hundred miles--if I could still do anything useful with my life.

It was past two in the morning when I knocked on my friend's door, waking them out of a sound sleep so that they looked at me as though I were a ghost. The husband read the thermometer outside the window: it was sixty-four degrees below zero. Not once in the past month, he told me, had it ever crept above fifty below. His wife cooked me a hot meal, and we talked in whispers so we wouldn't wake my kids. I wanted to see them, but even more I wanted to close my eyes and go to sleep in that warm house and sleep for a long, long time.

It didn't seem that I'd slept at all when I heard Wayne's voice crying out, "Daddy's back! Daddy's back!" Then they were all yelling and clambering over the bed, jabbing me with their knees and elbows as they squirmed to get the spot next to Daddy. And I thought, well, I can sleep tomorrow. Right now it was sweeter to hold them near and look at their faces and listen to their nonsense.

And suddenly, as I did, it was as though a part of my mind cleared of the fog that had had hold of it and could look out on all my tomorrows. I saw myself going to work to rebuild the cabin and, in the summer, using my marten-catch money to take the kids to Anchorage where I'd get a job. I was well known in Anchorage now; surely there would be work for me. Maybe I'd freight a little, or even pilot the bigger boats--nobody knew these rivers the way I did. In the winter I could trap again, slowly building my stake until I could put that store together one more time. Maybe I'd even marry again. These kids deserved a mother, and I deserved a friend.

I sat up straight in bed, looking dead ahead of me into that future that once more seemed possible. The kids fell quiet and I pulled them close. Then I said, "Let's get up and going, you guys! We've got work to do!"

That's about the way it turned out--the job, the piloting, the new store, all of it, and in 1962, a fine wife. I still get scared when I think how easily I could have given it all up back there in those dark days after the fire. And so I treasure this good new life, and I tell my people that it can be done, almost anything can be done. No one ever promised me, or promised any man--Indian, Eskimo or white man--that life was easy in this country. You had to fight for whatever was important to you. You had to be tough. Maybe it's a little harder for a half-breed. Maybe it takes a little longer. But it can be done.

Reprinted from: On the Edge of Nowhere by Jimmy Huntington ©1966
Used by permission of Crown Publishers, Inc:
New York. p. 174-183

VII. Native American Identity in Contemporary Society

On the Edge of Nowhere (Athabascan)

1. The main idea of this story is:

   (a) You can do anything you want if you try hard enough.

   (b) The hardships of living in the far north.

   (c) The difficulties of being a halfbreed.

   (d) How difficult it is for a man to raise seven children.

2. The organization of this story is by:

   (a) Order of importance.

   (b) Chronologically.

   (c) Flashbacks.

   (d) Poetic form.

3. The title of this story refers to:

   (a) A description of the land.

   (b) The mental state of the author.

   (c) The parallel of (a) and (b).

   (d) A familiar song.

4. Why did the author include the information about grabbing candy bars in the fire?

   (a) To show the variety of goodies in his store.

   (b) It was part of what happened.

   (c) To show how upset and confused he was.

   (d) Because candy was important to him.

5. Who said, "He was down playing with the dogs..."?

   (a) Jimmy

   (b) Wayne

   (c) A neighbor man.

   (d) An old friend.

6. Why was the author so determined to have a trading post?

   (a) He needed the money.

   (b) He liked working with supplies.

   (c) He had to take care of his kids.

   (d) His father had implanted the idea strongly in his mind.

7. Why did the author stop to build a fire and make some tea when he was so near the town?

   (a) He was too tired to go any further.

   (b) He needed to get warm.

   (c) He wanted to come in strong, not pitiful.

   (d) He didn't realize he was so close to town.

8. A metaphor is included in the third paragraph from the end. Describe it below:

9. The climax of the story is when:

   (a) The trading post caught on fire.

   (b) Jimmy flew out with the bush pilot.

   (c) Jimmy made it out of the bush.

   (d) Jimmy told his kids that they had work to do.

VIII. Cultures in Conflict

We Have Endured. We Are Indians
(Pit River Indian Council, California, 1970)*

Vocabulary: travail
exploitation
repressed
redress
relinquishing
commensurate
reparation
unanimously

Even as the Nixon administration prepared the legislative program that would hasten self-determination for the Indians, proof came from many directions that the end of the Indian's travail was far from being in sight. Throughout the 1970's, Indians confronted white men in all parts of the country over Indian grievances and injustices done to tribes.

In New Mexico, the Taos Pueblos struggled for possession of the seat of their religion, their sacred Blue Lake and its surrounding lands. Despite President Nixon's support of their right to the land, which the Indian Claims Commission had already adjudged to be theirs, Pueblo appeals were brushed aside by the Senate Subcommittee on Indian Affairs only a few days after the president had spoken, and another five months were required before the Pueblos finally won their fight. In Alaska, the Native peoples still contested for their right to fair treatment in their land claims case, and in Nevada the Pyramid Lake Paiute continued their fight to regain the water that the Bureau of Reclamation was diverting away from their lowering lake to an irrigation project. Colville Indians in eastern Washington were resisting termination, and Wisconsin Chippewa were opposing the taking of some of their lands for a new national park.

In Littleton, Colorado Indians occupied a Bureau of Indian Affairs building to protest gross discrimination on the part of local BIA officials against Indians. In Gallup, New Mexico, other Indians confronted whites over alleged discrimination and exploitation, and in South Dakota, Sioux and other Indians vented their anger against the federal government by camping atop the giant faces at Mount Rushmore and asserting their "occupation" of the site. At Puget Sound, Indians tried to take possession of Fort Lawton, an abandoned military post, while others, in New York, tried to plant themselves on Ellis Island in New York harbor, much as had been done at Alcatraz. Although both of these attempts failed, Indian militancy increased on both coasts. On Washington's Puyallup River, fury exploded in another clash between Indians defending

their fishing rights and a small army of police and state officers, who threw tear gas, arrested sixty-three Indians and their supporters, and bulldozed the Indians' fishing camp. In upper New York State, Iroquois Indians battled in and out of court to eject whites from their reservation lands.

Other Indians fought for their water rights along the Colorado River and against power plants polluting the air above reservations. In Michigan, more than 250 Chippewa Indians, some wearing war paint and ceremonial clothes, laid claim to a lighthouse and acreage along Lake Superior; one of the Indian leaders announced angrily that "if the government doesn't start living up to its obligations, armed resistance and occupation will have to become a regular thing".

These manifestations of Red Power were a sign that the Indian pot was boiling, and the lid was rattling loudly. Indian desperation was no longer being repressed. One example of frustration no longer contained was provided by the 529 members of the Pit River Indian Tribe of Northern California. In 1853, during the Gold Rush, their ancestors had been forcibly removed from their lands and placed on a reservation. In 1956, the Indian Claims Commission had agreed that the land had been taken illegally from the tribe and that the Indians should be paid by the federal government for some 3,368,000 acres that the Indians had never ceded. The tribe decided that it would not take money, but instead wanted the government to return the land, 90 per cent of which was then held either by government public land agencies like the Forest Service or by large corporations. Despite the Indians' stated positions, the government offered the tribe forty-seven cents an acre in 1963. The Indians turned it down and continued their demand for the return of their land.

In 1970, their patience reached an end. On June 5, 1970, 150 members of the tribe tried to occupy a site in Lassen National Park, which they claimed still belonged to them, and were ejected by federal police. The following day another 150 Indians who had moved onto land held by the Pacific Gas and Electric Company were dispersed, and 34 Indians were arrested. Later that week 17 more Indians were jailed for trespassing. As the conflict continued indecisively, the Pit River Tribal Council, through its chairman, Mickey Gemmill, issued the following proclamation, a defiant pronouncement that reflects the frustrations and anger of Indians struggling against the overwhelming odds of the modern white society for the redress of wrongs committed against their people in the past and present.

To the President and the People Of the United States

In defiance of the treaties signed with Indian tribes in California and across the nation, the federal government is in the process of relinquishing its duties to the American Indian.

This process, called termination, has had a particularly devastating effect on the Indians of California. To add to the injury, the State of California has not assumed its responsibilities promised to its Indian citizens, the original owners of the land.

Therefore, it is up to the Indian people themselves to run their own affairs.

This will require that Indian people have the basic tools necessary to develop their communities, the tools and resources which have been taken by the white man.

The Pit River Indian Tribe has voted unanimously to refuse the payment under the California Land Claims Case now being prepared for settlement. We believe that money cannot buy the Mother Earth. She has sheltered and clothed, nourished and protected us. We have endured. We are Indians.

We are the rightful and legal owners of the land. Therefore, we reclaim all the resources that have traditionally been ours, with the exception of that "owned" by private individuals.

On this land we will set up our own economic and social structure, retaining all the values that are commensurate with Indian life. We will encourage and help other Indian tribes and groups to establish similar structures across the country, in order to establish inter-tribal economics and cultural ties, basing the economy on the barter system.

Therefore, let it be know by all concerned that the Pit River Tribe makes the following demands:

1) That the U.S. Government and the large corporations, including PG&E, PT&T, Southern Pacific Railroad, Kimberly Clark, Hearst Publications, and the Los Angeles Times-Mirror Corp., among others, return all our land to us immediately. No amount of money can buy the Mother Earth; therefore, the California Land Claims Case has no meaning. The Earth is our Mother, and we cannot sell her.

2) That the U.S. Government and the large corporations pay us back to us the profits they have made from the

land since 1853, and that they make an accounting to us immediately. The land was taken illegally, against the principles of the Constitution.

3) That reparations be made to all California Indians for the deaths, suffering, and poverty forced on Indians for over 100 years.

4) That the federal government and the large corporations undo the damage they have done to the land, and that they make reparations to us for the damage done. Where the forest has been cut away, it must be restored. Where the rivers have been dammed, they must be allowed to run freely.

5) That all Indians be allowed religious and cultural freedom, and be allowed to teach their children the Indian way of life and be proud of that life. Further, that Indian studies be instituted in schools around the country, so that all citizens will know the true story of the Indian. The stereotype of the Indian that exists - must be erased.

The demands are inseparable, interrelated, and must all be carried out in full force together.

*Reprinted from: Red Power: The American Indian's Fight for Freedom, by Alvin M. Josephy, Jr., McGraw-Hill, New York.

Student Questions

VIII. Cultures in Conflict

We Have Endured (Pit River)

1. There are four phrases that arouse strong feelings (loaded words) in the first paragraph of this article that show the position the author is going to take. List three of those phrases below:

   (a)

   (b)

   (c)

2. By looking at the examples of confrontations cited in this article we can infer that they:

   (a) Were only on the West Coast.

   (b) Were only started by reservation Indians.

   (c) Showed that many kinds of Indians all over the nation were active.

   (d) Did not occur very often.

3. What reason did the Pit River Tribe give for refusing the government payment for their land?

   (a) It wasn't enough

   (b) There was no chief to authorize it.

   (c) They wanted some of their people released from jail.

   (d) They wanted their land returned.

4. What definition of the word "termination" did the Pit River Tribal Council make?

   (a) Refusal of the government to keep its commit-tments to the Indians

   (b) The outcome of treaty negotiations

   (c) Ending of government domination

   (d) Self-determination.

5. The vote of the Pit River Tribe to refuse the California Land Claims Case payment was:

   (a) Agreed on by all the tribal council

   (b) By majority rule.

   (c) A split decision

   (d) Agreed on by all the tribe

6. In your own words, summarize the five demands that Pit River Tribe made:

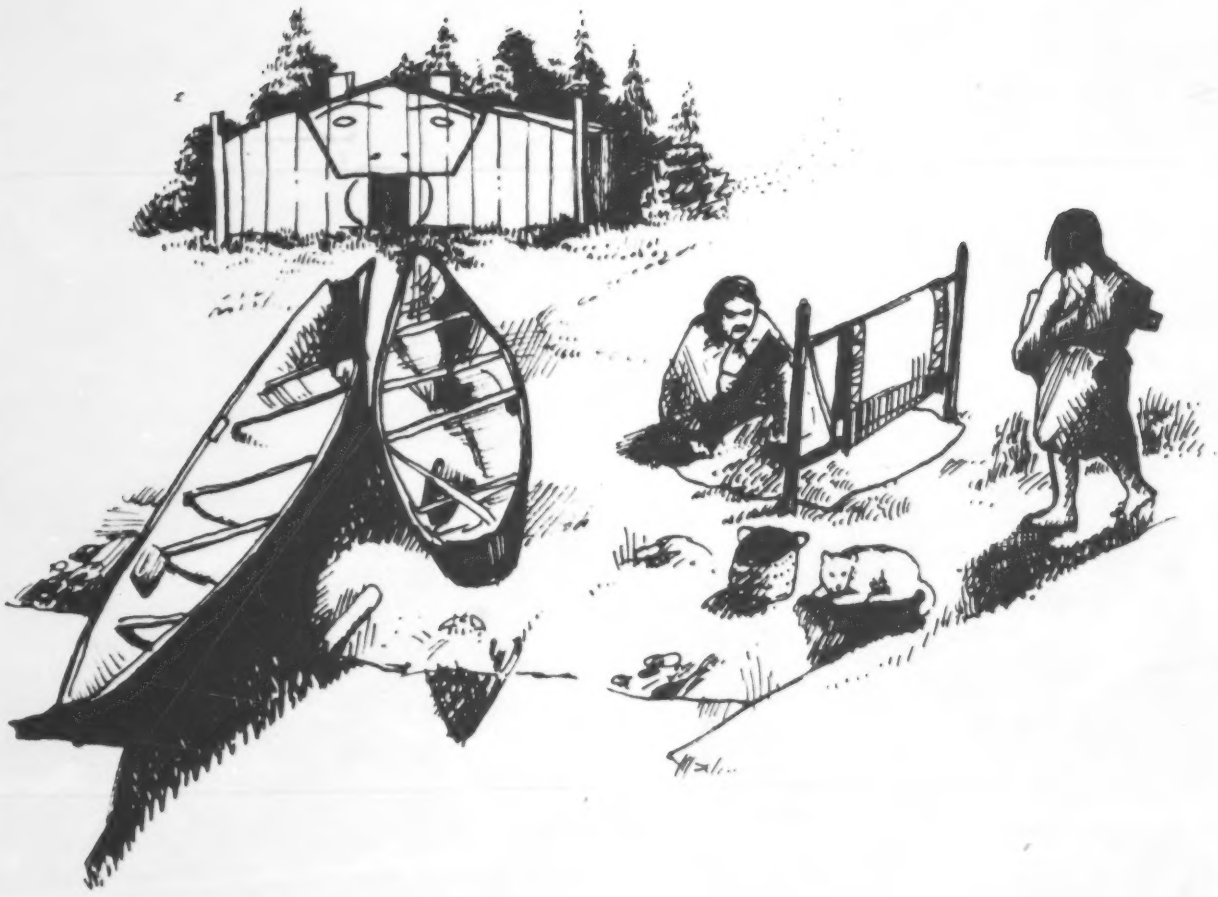
   (a)

   (b)

   (c)

   (d)

   (e)



Vocabulary: exception
magnificent
frantic
particularly
scarcity

IX. Native American Foods

Klallam Strong People
by: Gloria Rapoza (Klallam)*

A long time ago, the Klallam tribe was the largest and strongest tribe on the Olympic Peninsula. They owned more land than any other tribe. Their land was situated from Sekiu on the north to the Hood Canal on the south and from Mt. Olympus down to the shores of the Straits of Juan de Fuca. These were our native lands.

The Klallams, also, were the richest people in all of North America -- that was what our old people say -- because they lived here by the waters of the northwest coast. To the Klallam, wealth was all the things he could utilize around him either to eat or to use for clothing or shelter from the weather. It was also all those things he could give away to his many friends when he gave a potlatch for a very important event in his life.

Our beautiful native land was rich in all kinds of foods from the waters near our place. There were the salmon and other fish in our rivers, small streams and along the salt water. The world famous Dungeness crab, mussels, boots (limpets), Chinese slippers, sea eggs (sea urchins), devil fish (octopus), salmon eggs, herring eggs, barnacles and many kinds of seaweed -- all of these things from the sea were so abundant.) I remember eating all these seafoods with the exception of the barnacles, which we girls were not allowed to eat.

All the seafood was cooked except for the sea urchins. These were cracked open with something hard enough to crack the shell -- just as you would crack a raw egg. Only the orange part of the sea urchin was eaten. I remember that as a child I ate boiled devil fish (octopus) and the juice from it ran down my arms and made them itch. My favorite parts of the octopus were the tentacles. The largest part of the cooked octopus was usually about two inches around or smaller. This was a real treat to us. During certain times of the spring and summer we would have crab and herring egg feasts. Eating the herring eggs made a crunchy sound which we kids used to like to hear. In other words, we had fun eating them. I close my eyes now, and I can remember all those mouth-watering foods.

In many Northwest Indian languages, the word for fish was simply the word for salmon. The salmon was our staple food. This food supply was as important to the Indian as bread is to the White people today. This magnificent fish can bend its two or three foot long body and, with great strength, leap up waterfalls six feet high in its journey to its birth-place to lay eggs for another generation. In the Indian's belief, no salmon ever really dies. Its spirit lives on forever to refill our nets every year as the Great Spirit has planned.

IX. Native American Foods
Klallam Strong People
Page Two

The first salmon ceremony was the coming of the spring salmon. This was one of the most important feasts of the whole year. The first fish was the scout for the whole salmon village that would come into our waters. The man who caught this first fish would lay it down carefully with the head pointing up-stream so that the other fish would know which stream to go up. The fish was cleaned with clean fern leaves -- never with water. The cutting and cleaning of the fish was always done with an ancient knife made of stone or mussel shell. The cut was made from head to tail, along the backbone; the bone was removed with the head attached. The fish was opened out like a book, stretched flat and held in place by cedar sticks. It was then roasted on a split stick before the alder fire. Sometimes this first fish was broken apart by hand and boiled. Everyone in the village took a piece of this first salmon and it had to be eaten before sundown. The heart of the fish was burned in the fire so that its spirit would return to its home; then the remaining bones were thrown on the river bank or into the water where the other salmon would take them back again. No one could go fishing until after the ceremony was finished.

Then it was like a frantic harvest-time when the first run really began. Every man worked overtime gathering the fish. Every woman prepared and dried the fish on long frames over smoking fires while the young boys gathered wood and carried the fish up on the bank by the canoe-load. After the fish were thoroughly dried and smoked -- this took several days -- they were folded up like sheets of brown paper and stored away either in prepared holes dug in the ground or put in beautifully woven baskets which formed the Indian family's pantry. Dried salmon which was dipped in seal oil and salmon eggs that were dried in little sacks were both eaten with salmon berry sprouts. These sprouts were gathered from the woods in the early spring. Only a few Indian families do this type of food preparation today.

Student Questions

IX. Native American Foods

Klallam-Strong People

1. Locate the original land area of the Klallams on a map of Washington. Approximately how many square miles did this cover?

2. What was the Klallam definition of "wealth"?

3. Because in many Northwest Indian languages the word for fish was the same word as for salmon, we can assume:

   a. that was the only fish they had
   b. their language was limited
   c. that was the only fish they ate
   d. that was a very important fish to them

4. The first Salmon Ceremony is described step-by-step. Using that sequence, fill in the outline below:

   I. Preparation of the first salmon caught

      A.
      B.
      C.
      D.
      E.
      F.
      G.

   II. Eating of first salmon caught

      A.
      B.
      C.
      D.
      E.
      F.

   III. Storage of dried and smoked salmon

      A.
      B.
      C.
         1.
         2.

CANADA
Vancouver Island
(Canada)
Straits of Juan de Fuca
Sekiu
Mt. Olympus
PACIFIC OCEAN
Hood Canal
Seattle
Spokane
IDAHO
WASHINGTON
Olympia
48
49
Portland
OREGON
0 20 40 60 80
One inch = approximately 40 miles

X. Traditions: Past and Present

Klallam Clothing

Vocabulary: bast
fibrous
segment
warp

The Klallams could not do without cedar bark any more than modern man can dispense with cotton. Probably no cedar tree was ever felled without the Indian women stripping off the inner bark fibers. Sometimes they went into the forest to strip live trees and bring home loads of this "bast" for their winter work. The bark of the red cedar grows in scales, four or five inches wide and sometimes twenty feet long. Women pried the ends of these loose from the tree and then pulled upward till the bark broke. Then they used a stick or a clamshell to detach the fibrous inner layer, growing next to the sap. This was the material they used for their baskets, mats, soils, and cordage, pulling it off in layers, according to the fineness of the strands needed.

All these strands were stiff. Some women are said to have hung it over the drying rock and some to have soaked it in a pool to loosen the fibers. The tools they used for shredding were like a large chopping knife, made of wood or whalebone. They were an inch or two thick at the top, where the handle opening was, and a quarter inch at the bottom. This bottom was very smooth and slightly rounded, so that it would not break the fiber. The strip of bark was placed over the edge of a board. Often, this was a paddle, placed edgewise against some support. Or sometimes a shorter board, held under the left arm. The edge of the shredder was brought down on the bark at an angle. This separated and softened the fibers. They were then twisted in the hand until soft, they were soft as cloth. Garments were made of the long fibers and the short fluffy ones served for baby's diapers, hand towels or napkins when eating.

The cedar bark garments were the fringed skirt and twined rain cape. The skirt made of soft, narrow strips of bark, one quarter to one half inch wide and three to four feet long. These were doubled over a nettle string cord and fastened in place with two or three rows of twining. The cord over which the fringe was doubled was left long and tied at the side. The skirt hung about the knees and was longer in the back. The cape was cut as an oblong, with one rounded edge. It might be a segment of a circle, a long strip with a hole in the middle or a cone shape, the wearer's head coming through the small end. The warp was laid in place to form one of these shapes and then put together with rows of twining. The five capes were twined with nettle cord twine less than an inch apart. The neck might be edged with fur.

The Klallams had unique wool dogs which were tame and they raised them like sheep. They were small and white, sometime a brownish black. They resembled a Pomeranian dog. The dogs belonged to the women who kept them penned up like sheep. The shearing of the dogs was done two or three times in a summer. They mixed the dog wool with mountain goat wool, with goose down and with the fluff of the fireweed plant. These materials were then laid on a mat and sprinkled with a fine white clay. The weaver beat the clay and fibers together with a flat, smooth piece of wood. The clay helped take the grease from the wool and also to whiten it. Next she combed the fibers out with her fingers and rolled them on her leg into desired thickness of yarn or thread Then it was ready for spinning. She used a spindle which was a smooth stick three or four feet long. At its lower end was the whore of carved wood to keep the strands from slipping. She looped her yarn up over one of the drying rocks and balanced the big spindle on her knee to twirl it. Often, she used nettle string for the warp, or cedar or goats wool. They made it into blankets ten or twelve feet long if used for bedding or five or six feet for a mantle. Had the Klallams not given up their weaving and wool dogs in 1858, the Salish blankets might have been as famous as those of the Navaho. This craft was given up because they found they could buy Hudson Bay blankets with far less trouble when the gold rush swamped the country.

X. Traditions: Past and Present

Klallam Clothing

1. The cedar material used for baskets, mats, etc. grew:

   a. in short sections

   b. near the top of the tree

   c. next to the sap

   d. in the roots

2. According to the author, the bark for clothing was stripped from:

   a. selected trees

   b. almost every cedar tree that fell

   c. almost every tree that fell

   d. special cedar trees

3. Before the bark could be used for clothing, it had to be:

   a. loosened in the fibers

   b. shredded

   c. softened

   d. all of the above

4. Besides cedar bark, the Klallams also used _____ in woven clothing materials.

5. The author compares the quality of the Klallam blankets to those of the _____.

XI. Education: A Native American Viewpoint

You are Highly Educated - That Does Not Help Us Any at All

by Albert Attocknie, Chief, Comanche Tribe

Vocabulary: ignorant
restricted
guardianship
oratory
resolution
retained
allotted

I am ignorant, but I have the interest of the young and educated at heart. I came here following the young men from my jurisdiction, especially to see the young and educated Indians organize to help the Indian people. I hope that when you young educated Indians take up this question of organizing for the benefit of the Indians, you will remember that the Indians are from different classes. There are Indians like myself who are not educated, who are restricted, and who cannot exist under conditions that will work well with the young and the educated Indians.

In the Comanche custom, young people are referred to as sons and daughters, so I want to say a few words along that line. Attempts have been made to take away the guardianship of the Indian Bureau over Indian land. I am opposed to that; and the reasons given for lifting the guardianship of the Indian Bureau from the Indians, especially to aid the uneducated Indians, is not fair. There is no reason given why that should be fair. Now, we are very proud of you, our children, that are so highly educated. Your oratory here is about as good as I have ever heard anywhere, including the halls of Congress. You are able Indians, but the advancement and achievement obtained by you educated Indians remains just the same. You are highly educated--that does not help us any at all. My boy's status does not save my status as an Indian, as a ward of the Government.

I want you to take this resolution that was offered here by the Chairman and insert therein words and language that will help the old Indians like myself. In Oklahoma, the old Indians are the minority. The young people have such a great majority that we never have any chance to put in the by-laws rules what we want, because the young and educated people have such a big majority that they rule us out. I would not be here if it was left to the majority. We do not question the legality of majority rule, but it is not fair. The leadership of the council is given to the young, well-

educated people in my jurisdiction, a lot of them landless. Those young men really are not interested in an allotted Indian's lands or problems. That is not fair. We don't want to have control of the young, educated Indians, but we want to be represented and be given equal representation in the council affairs and before the Indian Bureau and Congress. We can't do it under the present system, which is legal but is not fair. Now, I live on a farm. Suppose somebody quits farming, leaves the farm, and goes away somewhere, and then tells how that farm should be carried on. It is just as fair as that the younger and disinterested Indians rule the tribes. I think it is very much the same in other tribes in other states. I have been talking for a number of years. Some of you come from closed reservations, but you people who have allotted lands will understand what I mean.

It will not be long before the old Indian will be out of sight. I wish to ask you young and educated Indians to consider this resolution carefully for the older Indian's benefits. The Indian Bureau should be retained for the protection of the aged and allotted landowners. At least for a while, because the old man standing before you will, before long, pass on to follow my fathers, your fathers, and your mothers to that Happy Hunting Ground in the realms of the mysterious hereafter. I thank you.

*Reprinted from: Minutes of the First Convention of the National Congress of American Indians, Denver, CO., November 15-18, 1944.

Student Questions

XI. Education: A Native American Viewpoint

You Are Highly Educated (Comanche)

1. The main idea of this article is:

   a. more fair representation is needed

   b. the problems with oratory

   c. the Indian Bureau is necessary

   d. education is important

2. From the article, we can assume that the author is:

   a. not very intelligent

   b. is an official tribal representative

   c. does not have a formal education but has much practical knowledge

   d. all of the above

3. To whom is the author speaking:

   a. the reader

   b. young and educated Indians at the conference

   c. all Indians

   d. Comanches

4. The author talks about the unfairness of the present system of representation, even though it is legal. Explain the example he gave in your own words.

XII. The Future

Indians Today, The Real and The Unreal

by Vine Deloria, Jr.

Vocabulary: arbitrary
melded
component
termination
assets
liquidate

Indian tribes are rapidly becoming accustomed to the manner in which the modern world works. A generation ago most Indians would not have known which way Washington, D.C., lay. Today it is a rare tribe that does not make a visit once a year to talk with its Congressional delegation, tour the government agencies, and bring home a new program or project from the many existing programs being funded by the federal government. Many tribes receive the Congressional Record and a number subscribe to leading national publications such as The Wall Street Journal, Life, Time and Newsweek. Few events of much importance pass the eyes of watchful tribal groups without comment.

Tribes are also becoming very skilled at grantsmanship. Among the larger, more experienced tribes, million-dollar programs are commonplace. Some tribes sharpened their teeth on the old Area Redevelopment Administration of the early sixties. When the Office of Economic Opportunity was created they jumped into the competition with incredibly complex programs and got them funded. One housing program on the Rosebud Sioux reservation is a combination of programs offered by some five different government agencies. The Sioux there have melded a winning hand by making each government agency fund a component of the total housing program for the reservation.

Some tribes take home upward of ten million dollars a year in government programs and private grants for their reservation people. Many tribes, combining a variety of sources, have their own development officer to plan and project future programs. The White Mountain Apaches are the first tribe to have their own public relations firm to keep tribal relations with the surrounding towns and cities on an even keel.

With a change in Congressional policy away from termination toward support of tribal self-sufficiency, it is conceivable that Indian tribes will be able to become economically independent of the federal government in the next generation. Most tribes operate under the provisions of their Indian Reorganization Act constitutions and are probably better operated than most towns, certainly more honestly operated than the larger cities.

Tribes lost some ten years during the 1950's when all progress was halted by the drive toward termination. Arbitrary and unreasonable harrassment of tribal programs, denial of credit funds for program development, and pressure on tribes to liquidate assets all contributed to waste a decade during which tribes could have continued to develop their resources.

Today the Indian people are in a good position to demonstrate to the nation what can be done in community development in the rural areas. With the overcrowding of the urban areas, rural development should be the coming thing and understanding of tribal programs could indicate methods of resettling the vast spaces of rural America.

Reprinted from : Custer Died for Your Sins, MacMillan Book Co., New York, 1972

XII. The Future

Indians Today, The Real and Unreal

1. The statement that "...a generation ago most Indians would not have known which way Washington, D.C., lay." is:

   a. an accepted fact

   b. an unsubstantiated claim

   c. an interesting comment

   d. an attention getter

2. The names are underlined in the first paragraph because:

   a. it looks good

   b. they are important people

   c. they are the names of places

   d. they are the names of publications

3. According to the author, tribes have become more knowledgeable in obtaining grants because:

   a. college-trained Native Americans are returning to the reservations

   b. they received training through the Area Redevelopment Administration Program

   c. the government is making it easier to apply for aid

   d. they have hired experts to help them

4. The author's statement that tribal governments are "...certainly more honestly operated than the larger cities" is:

   a. a simple observation

   b. a documented fact

   c. an implication that large city governments are corrupt

   d. a main statement

5. The author's statement about the ability of tribal governments to get multi-million-dollar grants is:

   a. just his opinion

   b. a fact, backed up by an example

   c. makes good reading

   d. an unsubstantiated claim

6. From the article, we can infer that the author's attitude toward the termination period is:

   a. bitter

   b. objective

   c. disinterested

7. From this article, we can conclude that the author's position on this topic is:

   a. very objective

   b. disinterested

   c. hopeful

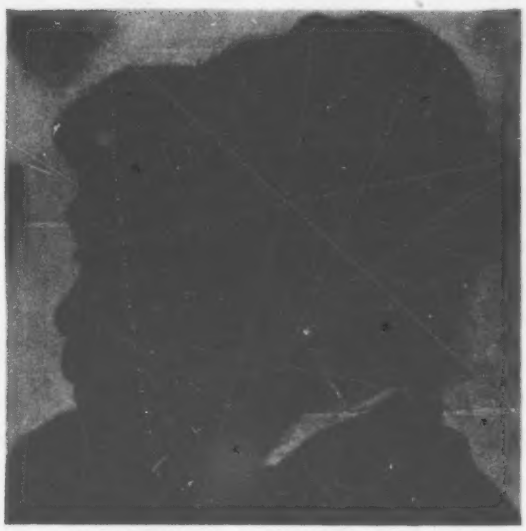
   d. pessimistic

III

Student Author

Chapters 9 & 10

Gloria Rapoza - *Klallam Strong People*
- *Klallam Clothing*



Gloria Rapoza is a Klallam Indian from Port Angeles, Washington. She loves to read, especially cultural history and non-fiction. She is skilled in basketweaving and also enjoys beading. She has completed her G.E.D. and wants to work in Indian programs for the elderly.